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IN THE PULPIT.

THE POURTH OF REV HARR'S SER-

Relation of Christianity and Evolution-

Delivered in the Moravian Church Sunday Evening, Oct. 21.

"Where sin abounded grave did much more abound, that as sin hath reigned unto death, even so might grave reign, through righteouness, unto eternal life by Jesus Christ our Lord."—Rom, v. 3), 21. The fact of sin in the world, and of the

universality of sin, has never been denied It cannot be. It is too patent and palpa ble a reality. To day we cannot go where sin is not. And in the remotest yesterday of the past the most ancient posts picture it to us then as ugly, as powerful, and as tial facts in both are the same. omnipresent as now. Nor is there much Universality of Sin difference between the oldest and most modern definition of what sin is, a conscious, voluntary disobedience of the divine law. But further than this there has been but little agreement, and prob ably nowhere less than in the Chris tian church itself. Early the question was asked, whence came sin into the world? How came it? What is the cause of its universality? Granted that the his higher spiritual powers, especially his first man did sin, how could that affect all | moral faculty or conscience. mankind after h m? At the beginning of the fifth century the controversy on this last point especially had involved almost the entire church and itself caused more sinful bitterness, hatred, cursing and per secution than any other question, with the time of Pelagius, who maintained that a mode of manifestation of the unknow-Adam's sin had no evil effects on the race able; and having this for its warrant." the great Augustine, who held that as Adam had himself been the who'e race, man as a whole must have "sinned in Adam," and must share his actual guilt; up to quite recent times, theologians have been violently exercised in the matter But theology alone could never settle it. There are questions involved in it that metaphysics could never decide. It was really left for evolution to give to theology the most rational theory yet proposed, the one most in accord with scripture itself, and most fully verifiable by science. It teaches that the tendency to sin is hereditary and universal; that man's unregener ate nature has inherited evil inclinations which will inevitably lead him to the guilt of sin unless his nature be in so far radi cally changed. This is the view now adopted by most liberal and reasonable theologians, and sums fully to agree with

the Bible. It depends, of course, as does, however, granted that God "hath made of one divine manifestation in all other cases, it is blood all nations of men;" but it was most likely that this power was given more than one pair of human beings to and black, red and yellow, are descended in color, anatomical structure and mental tance of the doctrine of the unity of the

Doctrine of Sin Depends on It.

opposite, even declaring explicitly that "through one man sin entered into the world. The Origin of Sin. As to how it did this revolation and evolution coincide remarkably. The former, if we interpret its picturesque language of oriental poetry in the simplest way, tells us that when the first "man became a living soul," a self determining person, it was revealed to him that one course of action was in accordance with God's will, and another was not. Then he deliberately chose that which was not; he disobeyed God's clearly understood com-mandment. And by this he became morally guilty, sinful; and knew it. By that act he formed for himself a sinful character; whereas before his nature had been innocent and sinless. This sin, therefore, consisted in his consciously and voluntarily violating divine

law. For, as St. John says: "Sin is the transgression of the law," that is, the voluntary, conscious transgression. Adam not known that God did not wish him to eat of that particular tree, he would declare, "where no law is, there is no transgression." This, then, is the scrip tural account of the origin of sin. Now

According to Evolution. According to it, as we said in our last discourse, there was a time when man had not yet come into possession of the higher powers, called soul, was not conscious of himself as a morally responsible person. He was simply an animal. Sin was therefore, impossible for him then. But in his at a state in which he became conscious of a Supseme Being, and of himself as re being according to the will of the Supreme good and evil, and of the obligation to do the one and avoid the other. The moment their point in what Mr. Spencer calls humanity onwards to a higher intelligence and nobler character," was reached, man longer a mere animal, but " a living soul," according to Milton's description, than all

In naked insjeaty, seemed Lord of all, And worthy seemed; for in his looks divin The image of his glorious Maker shone."

with the moment when, according to Genesis, God revealed to Adam, as his divine law, from what trees in Eden he might eat, and from which he might not. might eat, and from which he might not. When now man deliberately disobeyed this law, chose what he knew to be wrong in preference to the right, he fell from his potential state of perfect righteousness; sin entered into the world.

As in the accounts of the origin of man, so here again we see that there is no real opposition between the scriptural account of the origin of ain and that to be inferred from the theory of evolution. The latter merely explains the former. The essen-

In order for us to understand, however, how the tendeucy to sin has been trans mitted even from the remotest past through all generations up to the present, which likewise revelation declares and evolution confirms, we will have to dwell a little more fully on the theory of the latter in which it seeks to explain the process by which man came into possession of

The Conscience Given by God. As to the existence of conscience in man, and its divine authority on all moral questions, there is no difference whatever be-tween the teachings of Christian theology and evolution. The former says, it is the perhaps one or two exceptions. And from voice of God. H. Spencer declares, "it is except by the force of its example; and of If we ask why certain modes of conduct are good and others bad, which invariably have good and bad results, the answer to both is simply that such is the nature and onstitution of things which the Divine Power has impressed upon them. There fore we must do right without further question. Not as the utilitarian says because it will conduce to our greatest happiness; but as the Christian is taught and as Mr. Spencer declares, because certain divinely given fundamental laws of our demand it, which "are to being be conformed to irrespective of a direct estimation of happiness or misery " Certainly nothing could be more explicit than this. Both religion and evolution therefore agree that God is the author of conscience and its sole and sufficient au

Nor do they disagree when asked how did man come into possession of this higher moral power? For the Scriptures say nothing about man's having been suddenly. every other theory of original sio, as well, and moraculously endowed with it. It was upon the fact of mankind having a common only speculative theology that made such origin. This fact the Bible indeed both an assumption. The Bible indeed so expre-siy declares, when it makes Adam the | God gave it to man, and then " man beprogenitor of the whole race of man, and came a living soul." While evolution uniformly implies, everywhere taking for says, according to the observed method of divine manifestation in all other cases, it is strenuously denied in comparatively re-cent times by many prominent scientists, patient training. As the earth was

This view gives has wonderful concepof divine government, his very ininterest were made the means of his gradcharacteristics, are only the results of variation, conditioned by climate, the struggle for existence and the influence of own against the other beasts of forest and the various other modes of natural selectifield, and against the fierce elements, he lize us, but new and nobler motives shall tion. In view of the fundamental impor at first had to have recourse to cunning, be dominant in the world. Evolution overreach and rob them for his food and new heaven and a new earth." to kill them for clothing and in self de iense. Then he was brought to see that it was more profitable and conducive to his own good to live at peace and in alliance with the other creatures of his own kind sinfulness depends directly upon it. For than to rob and kill them. Society came into being with ever more and more comonly that our carnal nature is sinful, but plex relations; his selfish appetites that it is such in consequence of the sin and passions for the good of the of our first parents. But if the negro had community, because thus his own a different origin from us, and the Indian greatest good would be served. Thus still a different one, and so every race is did God patiently prepare his natsprung from a different stock, then what ure, curbing and putting down the animal part, and leading up his mind till it was ready and strong enough for the was not only expedient and profitable for him to restrain his cuvy, hatred and re-venge, refrain from robbing his neighbor, and to do good to his fellows, but that it was a law of the Supreme Being, and ou that account only was profitable; that

right, goodness and truth have as their iltimate and highest warrant simply the will of the Divine Boing, and therefore alone must be followed, even regardless of the merely secondary consideration of utility. Thus, as Mr Spencer puts it, "the experiences of utility organized and consolidated through all past generations of the human race, have been producing corresponding pervous modifications, which by continued transmission and accumulation, have become in us cartain faculties of moral intuition-certain emotions responding to right and wrong conduct, which have no apparent basis in the individual experiences of utility." Original Sin. But even after we have come into pos

session of the power to recognize God and his moral law, we yet, as St. Paul says, see another law in our members, warnot have sinned in eating; for as St. Paul ring against the law of our mind, and trained man in the practice and exercise bringing us into captivity to the law of sin of those thoughts, words and deeds which which is in our members." It could not be otherwise according to evolution. The same forces of heredity through which the inmate power of conscience was spontaneous love of God itself was not formed and is transmitted, also transmit | yet burst forth into bloom in the heart, from generation to generation the sellish appetites, desires, passions and mental habits, that were ingendered and so his purely spiritual nature. The concep-largely developed in the ante-human state tion of him was yet too abstract. Finite of our race existence. They are part of man could not know him definitely enough our animal nature, derived by inheritance | really and immediately to love him. All upward development he at length arrived from our remote animal ancestors. What is the love of power and conquest that here. Then appeared one who announced leads nation to war against nation and himself God manifest in the flesh, come to lated to this Being. At the same time he shed the blood of thousands, but the self- declare and explain the Infinite and Absorecognized certain modes of action as same motive, inherited from primitive lute Being; that in Him men might realize being according to the will of the Supreme man, that led him and his companions what God is so far as related to them. Being, and others as opposed to it; he became conscious of right and wrong, weaker neighboring village, to pillage its good; they heard him speak trath, and huts and murder its inhabitants or hold words of sympathy and helpfulness; they them in cruel slavery? It is a remnant beheld Him hanging on the eress; and of the same disposition that makes men lo! now men knew God and knew Him that grand progress which is bearing delight in military manouvres and sham but to love. This loving them even unto battles, or even to enjoy reading the glowing accounts of a brutal prize fight. The tendency to gloat over a struggle and rejoice with the stronger, the strange fascination that scenes of cruelty and bloodshed still have for many; they are the relies in our carnal nature of the relies in our carnal nature. The love, and as they gazed upon his perfect manhood, they also saw what they were meant to be, what pure love would bring them to. His life, his death, all for

such struggles and scenes were the neces sary condition of existence. What is the This stage in his evolution corresponds prevalence of gluttony, drunkenness, immorality and adultery, that shows itself that once dominated semi human man? And similarly in every individual do we see the same illustrated. The animal greed that was developed in the struggle for existence, and then served a purpose, still shows itself, only slightly modified, in the grasping disposition of the child that quickly reaches for the largest piece of cake on the table ; in the senseless avarios of the miser hoarding his shining gold, and in the eager anxiety of the monopolist to amass even more and new millions. In these the greedy tendency has no rational purpose. They simply follow a blind inherited inclination. So the instinct of self-preservation that impelled man in the savage state to return blow for blow and to hunt the enemy to the death, still shows itself in us, though no longer needed for our own safety or for any other purpose, in the anger we feel at any affront, the instinctive disposition to return blow for blow and insult for insult, the feeling of revenge and the unforgiving temper displayed by too many.

All such feelings, emotions and sent!ments of selfishness, which spring from a regard for self and have in view the preferment and advantage of self, are not considered sinful in brutes. They know nothing higher, and have no obligations to igher law of right, goodness and truth have been revealed to him, obedience to this lower mode of life is sinful. Self is no longer his authority; but God. Selfish nterests no longer his aim; but the right. Yet do all the feelings and instincts of his carnal nature still throb and glow within im, ever tempting him to disobey the moral law, to live for self and not for God. Who has not often marvelled at this strange and dire conflict that is ever going n within him? Theology has never yet ouchsafed an explanation whence this might be. The doctrine of original sinfulness has ever been a dark and mysterious ne. It was left for evolution to solve the mystery in a manner that to my mind at least is more satisfactory than any other. Salvation

But we cannot rest here. Knowing the painful reality of our predisposition to sin, and that yet the Bible and evolution alike have pronounced the same Wo! against every one that yields to sin, and thus tends to retard that perfect "equilibrium between the constitution and conditions of existence, which is at once the moral ideal and the limit towards which we are progressing "-knowing the evil and the penalty of sin as we thus do, we all the more anxiously cry out with St. Paul, "O, wretched man that I am! who shall deliver me from the body of this death ?"

For the Race. Thank God, we have an answer given us, and this faith no man taketh from us. or does evolution, little as it can say at all on the subject, say or imply anything in its principles that does not corroborate and strengthen our faith. Indeed, Mr. spencer himself shows clearly that ac cording to his philosophy the time must

No more shall nation against nation rise, for arisent warriors meet with hateful eyes, for fields with gleaming steel be covered o'er, The brazen trumpets kindle rage no more, But useless lances into scythes shall bend, And the broad falchion in a plow-share end.

When virtue, peace and righteouspeas superiority of unselfishness, and to bow in humble submission before the perfect love, he will also bring us further even to deception craftiness of every kind, to echoes revelation in its prophecy of "the

For the Individual. Long, however, before this can come to pass in mankind as a whole, it must be possible and actually realized in individual men. Individual men "must be born again," for nothing short of a new spiritual birth can so radically change man's nature as to make his innate sinful disposition and inclinations, his love and service of self, give place to the totally opposite motives, aims and purposes that make up a sinless, righteous character, Through long ages of God's benificent leading he has been taught to know right from wrong, and to feel that he ought to manifestation of a new power, the moral do the former and avoid the latter. But faculty. With this he recognized that it the sufficient motive power to make him do this came not at the same time. Would a new power be given instantaneously, miraculously, from without, when the fulness of time should come for it; or would God, as He always did before, simply develop the powers already in man until the required change in his nature would be consummated? Evolution would lead us to expect the latter course, and revelation confirms this expectation. All through the Old Testament we are how God through cenahown turies of the most varied experiences, sought to arouse, strengthen, direct and perfect the selfish love love of man, lead it into a new channel, and make of it a pure, unselfish love for God himself; to make man love God better than self, and obey him rather than his own carnel in elinations. For in this the great new birth was to consist that they would free human nature from the tyranny of its innate sinfulness and make it capable of consummating its destiny in eternal life

But the Old Testament law was still only a schoolmaster, as the apostle calls it. It spring from love. It perfected him in its of men; for God was yet too closely veiled behind the splendor and majesty of else was ready. The fullness of time was

others, taught them how to love God; by living, if need by dying, no longer for self, but for their fellow men, even for the last of his brethren. Thus becoming one with the old a slave to the law of sin in his members, but according to the principle of holy love in his heart, enkindled there when on Golgotha he recognized his God, Through this faith do we still come to that love by which we are saved; saved from the sins of the past, saved from our sinful selves, saved from that death which is the wages of sin forever. The Bible de clares it; evolution helps us realize it; our own hearts have joyfully experienced it. And even though the infinite Lord no longer can be seen in finite form, still, O, Savious Spirit,

Thy voice is on the rolling air:
I hear thee where the waters run;
Thou standest in the rising sun,
And in the setting thou art fair.

"Far off thou art, but ever nigh;
I have thee still and I rejoice;
I prosper, circled with thy voice
I shall not lose thee though I die."

TELEGRAPHIC MATTER.

Our latest correspondence, May 16, 1887, brings to us the narrative of Henry B. Ingram, the General Superintendent of the Dis trict Messenger Co., of New Haven, Conn. Mr. Ingram says: "For many months I had been sorely troubled with a weak and tired feeling across the loins, almost invariably accompanied with a headache. I had noticed by higher law. But in man, since the also that at stated periods following these pains my urine would be highly colored and leave a heavy brick-colored sediment when allowed to stand in the vessel. I could not work, and I was discouraged to an alarming degree. Nothing helped me. I was prescribed for by some of the best physicians in New York city, where I was located at that time, but derived no benefit or relief. When almost ready to give up in despair an acquaintance said to me, 'I want you to try Hunt's Kemedy,' I did so, and hardly twenty-four hours had elapsed before I obtained relief, and in three weeks' time ad the aforesaid ailments had disappeared, and I improved steadily, and was infused with new life, so that I could re sume my business again, which is one that subjects me to strains of all kinds, watch are likely to effect the kidneys, namely : Erecting telegraph and telephone lines. Hunt's Remedy now occupies the most honored place in my sabinet of inedicines. I would not be without t, and I cheerfully and heartily recommend it to all who are troubled with diseases of the liver, kidney, or urinary organs. It never fails to cure. 33 CENTRE STREET.

TOWN CLERK FORTY-TWO YEARS, The following is from Mr. Othniel Gager, the

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would advise all who are similarly affected to give it a trial as it seems the only thing that never fails to relieve. Dr. T. W. Mason says: From setual experi-nce to the use of Simmons Liver Regulator n my practice I have been and am satisfied and prescribe it as a purgative meat-

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" Of far nobler shade, erect and tall, Godlike erect, with native honor clad,

as by the late Agassiz, who was regarded as a champion of Christianity by many. He affirmed that there must have been animal, and the animal life bad to be demore than one pair of human beings to veloped up into highly organized forms account for the great differences between before the highest creature, the human, the several races of men. To reconcile could be formed, so in its last, its whole this with Scripture sorely puzzled theo- organism and nature had to be refined logians; in fact they could only do it by through a long experience before it was fit the most gratuitous assumptions, and and able to recognize God and his law, and grossest liberties with the text of Scrip- its own obligations to them. selves in all manner of difficulties and in tion of the infinite love and patience of consistencies. Deny the unity of the race | the great Father of all, as well as of his and the whole scriptural destrine of sin wisdom that is past finding out. By a will everywhere hold sway; when all men and of salvation must be changed. But long series of "beneficient adaptations" as absolutely moral will conform to the how was this unity to be established? of the as yet only half human nature of divine laws "not by external coercion nor Theology was at a less to know. Then Theology was at a loss to know. Then came evolution, and showed the old anthropology to have been wrong and proved conclusively that the Scriptures were scientifically correct: All men, white the strangely for the strangely instinct and all the control of the strangely for the stra from one original pair and their differences stincts of self-preservation and self-

race to Christian theology, the service rendered to the latter by the establishment of the doctrine on a firm, scientific basis, cannot be overrated. As before said, the doctrine of human the Bible everywhere makes it appear not makes them sinful? The first parents of each of them must have separately fallen But the Scriptures tells us nothing about anything like this; while they imply the

mark what evolution tells us. became a moral agent. The man was no